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A NOTE ON OVID, *Met.* ii. 74 f.

Finge datos currus—quid ages? poterisne rotatis
Obvius ire polis, ne te citus auferat axis?

Most of the editions and translations leave the impression that the clause *ne te citus auferat axis* is a result clause, although what they probably mean is that it is a final clause after a verb of effort (*obvius ire*). Siebelis-Stange, *ad loc.*, states this explicitly. The meaning, then, of *poterisne . . . axis* would be briefly: "Will you be able to keep from being carried back?" As if that were enough! Phoebus says of himself, ll. 103 f.:

Nitor in adversum, nec me, qui cetera, vincit
Impetus, et rapido contrarius evehor orbi.

"I struggle against it, and the force that overcomes the rest, overcomes not me, and I ride on against the whirling globe." That is, the chariot must not only not be borne back, it must not even stand still, it must make progress.

Let us then translate: "Will you be able to make headway against the rolling sky, *assuming that* the speeding heavens do not carry you back?" The *ne* clause is concessive, granting something for the sake of argument. It is the negative form of the construction found four lines farther on (l. 110):

Utque viam teneas, nulloque errore traharis,
Per tamen, etc.

If we adopt the interpretation suggested above, (1) we get better sense generally, (2) *obvius ire* is given its natural literal sense, "to go against," not "to struggle against," (3) we get a repetition of ideas quite in Ovid's style; *obvius ire* corresponding to *contrarius evehor* (l. 104), and *te auferat* to *nec me vincit* (l. 103).

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THE REFRAIN IN BYRON'S "MAID OF ATHENS"

Recently while reading the second canto of Byron's *Don Juan* I noticed that one of the Greek women had the name of Zoe, and this suggested the idea that the Ζωή in the refrain Ζωή μου σὰς ἀγαπῶ might also be the name of a person. However, Byron himself gives little support to that idea, since he himself translates it, "My life, I love you," and adds, "which sounds very prettily in all languages, and is as much in fashion in Greece at this day as, Juvenal tells us, the first two words were among the Roman ladies, whose erotic expressions were all Hellenized."

The reference to Juvenal refers, no doubt, to *Sat.* II. vi. 195: quotiens lascivum intervenit illud Ζωή καὶ ψυχή. In this passage in Juvenal the meaning is clear and the word Ζωή cannot be a proper name. However, this is no